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or Persian or Egyptian thought, where the same problem is met in a similar way.

The book covers practically the whole field of Christian life and thought in two crowded centuries, and the fulness of treatment which we could often have desired is out of the question. For the same reason Dr. Carpenter is too often compelled to limit himself to the ideas immediately before him, without sufficient inquiry into their genesis. In most cases they grew out of modes of thought already present in the New Testament, but the process whereby they were modified or refashioned is only hinted at. Sometimes, too, there is a lack of definiteness, due to the need of passing rapidly from one stage of the development to another. For instance, the messianic salvation of primitive Christian belief is not clearly enough distinguished from the redemption which had its roots in Hellenistic dualism. Gnosis as a supernatural enlightenment is connected so closely with philosophical speculation that a casual reader will be likely to miss the essential difference. Shortcomings of this kind are inevitable in an attempt to compress a vast amount of material into a limited space, but they do not seriously affect the value of the book. It is safe to say that the history of the church in its formative period has never been presented more ably and attractively than in Dr. Carpenter's lectures. By the very fact that he looks at the development in its manifold "phases" he is saved from the one-sidedness that has marred much recent work. He recognizes that the movement which finally gave rise to the Catholic church was a highly complex one, and that all the factors must be taken into account before we can understand the result.

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#### HELLENIZATION OF CHRISTIANITY<sup>1</sup>

The work of Glawe in his *Hellenisierung des Christentums* is not in the nature of an attempt to trace the manner in which Hellenic influences have affected the character of Christian theology during the time under consideration. His aim is rather to indicate the extent to which theological writers in those times have recognized the presence of Hellenism in the traditional Christian faith from the early times, or, more exactly, to

<sup>1</sup> *Die Hellenisierung des Christentums in der Geschichte der Theologie von Luther bis auf die Gegenwart.* By Walther Glawe. Berlin: Trowitzsch und Sohn, 1912. xii+340 pages. M. 10.

show "that a problem which has such a lively interest for the theological world of our day was not only anticipated by theological investigators of earlier decades and centuries, but was worked at by them very energetically."

The study of the last four centuries of discussion of this subject is arranged in four divisions: first, the origin and progress of the idea of Hellenistic thought during the sixteenth and seventeenth centuries; secondly, the most extensive claim made for the idea by Souverain, in 1700, in his great work, *Platonism Unveiled*; thirdly, the finest and clearest recognition of it as seen in the works of Mosheim in the first half of the eighteenth century; fourthly, the general acceptance of Mosheim's views in the eighteenth and nineteenth centuries.

By the Hellenizing of Christianity the author does not mean a syncretism, with Christian and Hellenistic strands mingled, such as one finds in the works of Marsiglio Ficino; nor a mutual approach of Christianity and Greek philosophy, such as one finds in Cudworth and the Cambridge Platonists; nor, again, a treatment of Christian theology according to the principles of Aristotelian or Platonic philosophy, such as Gottfried Arnold shows to have taken place in mediaeval and Reformation theology; but the permeation of the traditional Christian truths by Greek philosophy and the religious views of ancient Hellenism at the time when Christianity took its first decisive step out into the larger world and people began to give their ideas the more comprehensive form which the contact with a heathen, and more especially a Hellenistic, environment made necessary.

The view that the Scriptures were in themselves holy and contained the Christian truth in its purity impeded for a time the prosecution by Protestants of the question of Greek influence in early Christianity, but the Reformation opened the question in principle and it soon came in for distinct recognition. It came forward first in the works of Erasmus and Melancthon. The work of the Reformed scholar Isaac Casaubon, *De Rebus Sacris et Ecclesiasticis Exercitationes*, published in London, 1614, drew attention to the extensive parallelism between Christianity and Hellenism and instigated an extensive investigation by later scholars. The Trinitarian controversies of the seventeenth century gave the question prominence, since each party sought to condemn the other by tracing its peculiar tenets to heathen, rather than Christian, sources. The worth of the discussion was compromised by prejudice. On the Anti-trinitarian side the Socinian Daniel Zwicker, Christopher Sandius, and the Arminian Jean le Clerc were most prominent. The vast range of

quotation by Le Clerc showed his great erudition and necessitated an answer. The Trinitarians found the Greek influence abundant in early heresy and the Protestants among them found it in Catholic piety and morality. George Bull in his *Defensio Fidei Nicaene* and his *Primitiva et Apostolica Traditio*, Peter Allix in his *The Judgment of the Ancient Jewish Church against the Unitarians* controvert the appearance of Hellenism in the Creed; so also the Catholic Abbé Fayit; but Pierre Jurieu of the French Reformed recognized it. Thus the controversy was fairly opened, but no genuine historian had approached it. The interest of controversy prevailed.

But ere long the proper study of the Fathers and the beginnings of a genuine church history pervaded by the critical spirit brought in a recognition of the positive contribution of Hellenism to the Christian doctrines. The names of André Rivet, Jean Daillé, Georgius Hornius, John Pearson, Tobias Pfanner, Gerhard Vossius, Jacob Thomasius, Theophilus Gale, Daniel Colberg, Friedrich Bücher, and at last the name of the Pietist, Chiliast, and Theosophist, Gottfried Arnold—some of them led by the interest of controversy and others independently of it—indicate the progress of the study of history in the direction of establishing the firm hold of the Hellenistic idea. The Englishman Jacob Windet and the Hollander Campegius Vitringa work the same result in the field of New Testament exegesis. Thus, beginning with the charge that the heretical movements represented the influence of Hellenism in early times, the conclusion is approached that the same influence was a factor constitutive of the orthodox doctrinal structure. Finally, the great work of Souverain, *Le Platonisme Devoilé, ou Essai touchant le verbe platonicien*, proved conclusively that not only in a formal, but also in a material, sense Hellenistic thought contributed to the fundamental content of the faith. Souverain, however, overrated the fateful character of the Platonic influence, as his chief opponent, the Jesuit Baltus, went to the opposite extreme of denying all importance to it. The great corrective of both was supplied by the historical investigations of Johann Lorenz Mosheim, who made the whole problem of the ethnicizing of Christianity one of purely scientific investigation and laid down the lines of the future study of the question. Later investigation worked out the results of his methods.

In his estimate of the results of the more recent investigation of the subject, Glawe finds that, while the lines that present the course of the Hellenizing of early Christianity are more fully drawn than in former times, the picture remains substantially the same. There are three

main points of view from which the Hellenizing process is estimated: first, as a process that transformed Christianity both in form and in material; secondly, as a natural outcome of converging lines of development; thirdly, an acknowledgment that the formal Hellenizing of the religion of revelation was a historical necessity. The names of outstanding scholars are attached to each of these divisions.

The work closes with a *Quellennachweis* arranged in historical order and a *Register*. It constitutes an extremely valuable compilation of information concerning the views of Reformation and post-Reformation students on the origin of Christian doctrines, and a good work of reference, but the style is poor and the story is not told in an interesting manner.

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#### LAGARDE'S *LATIN CHURCH*<sup>1</sup>

This volume is not a developmental, constructive history, in which the Latin church is seen unfolding from age to age. It is rather a series of interesting and suggestive historical sketches of various movements of thought and life and institutional development, each complete in itself, and each more or less independent of the rest. The principle of development is seen clearly enough in the individual chapters, but by reason of the topical treatment is by no means so evident in the volume as a whole.

The story of the various movements within the church is told in sixteen chapters covering the following themes: expansion, inner life, monasticism, pontifical elections, the church state, papacy and empire, political progress of the papacy, papal finances, episcopal elections, celibacy, heresies speculative and anti-sacerdotal and conflicts with heresy, ecclesiastical studies, writings. We see the extension of the territory of the Western church; the ecclesiastical conquest of the Frankish kingdom, of Spain, England, Germany, Scandinavia, and Slavic lands, through political influence, missionary zeal, or the persuasive power of the sword. The story is told of the unfolding of the inner life of the church, the development of its sacramental system—baptism, Eucharist, penance, etc.—relics, indulgences, Ave Maria, rosary. Monasticism is traced; studies are made of the epoch-making work of St. Benedict and Columban, of reforms emanating from Cluny

<sup>1</sup> *The Latin Church of the Middle Ages*. By André Lagarde. Translated by Archibald Alexander, Ph.D. [International Theological Library]. New York: Scribner, 1915. vi+600 pages. \$2.50.